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features of the modern dance may be referred to a primitive erotic dance. There are certain social laws whose object is to secure cross fertilization, and which have undoubtedly been evolved in a manner analogous to that of the morphological and physiological characters in the lower animals that serve the same purpose. The passions, even of esthetic love, are strong in the bosoms of several negro tribes. Among certain Australians (and somewhat similarly with some North American Indians) all the members of a tribe are known as brothers and sisters, and are forbidden to intermarry; the result is *exogamy*, either by capture or by purchase. On the other hand, in Egypt, Persia and Peru the marriage of brothers and sisters was allowed. It is remarkable to what extent very different forms (sometimes in one and the same tribe) of various social customs coexist among primitive peoples. The children may be betrothed by parents while infants, yet after they are grown up great freedom of choice is allowed. Even after marriage the husband may grant a divorce if he finds his wife loves another. The position of the wife varies greatly; she may be used (like cattle) as money and be a slave simply, or may have the power to nullify the business transactions of her husband, or sit with him in legislative councils. Polygamy may be practiced only by the rich, who can support so many wives, or may be a means of enriching the husband where they do his work. On the other hand, in Thibet a woman marries a whole family of brothers on the theory that one man is unable to care for one woman. It has been supposed that primitive man was without marriage, and the children were reared by the mother, who was the matriarch; and naturally the custom of polyandry arose in one direction and polygamy in another. Mantegazza ridicules the "promiscuity theory," and thinks the facts with regard to the sexual relations among the lower animals are conclusive against any such view. The facts are that among savages monogamy is the rule. Marriage is everywhere recognized as an institution for the proper rearing of children, and has no other significance; but outside of wedlock a great deal of promiscuity is allowed, without any sense of shame thence arising. As soon as a woman is a wife, she is expected to be and is absolutely true to her husband. The limitation of intercourse with one who is thus actually set apart for breeding purposes (being returned to her parents if sterile and paid for only if fertile) have caused the various legal privileges of the possession of secondary wives or concubines as a restriction upon promiscuity. But a limited promiscuity still existed, as for example, in hieratic prostitution. In esthetic Greece prostitution developed into the second or epicurean stage, with many gradations of this relation. Then came Christianity and a struggle between sense and spirit which is as if only just beginning, and prostitution entered on its third stage—that of suffering or license. But society at large has still all the tendencies of the savage, barbarous and cultivated peoples of the past.

The following work is standard on sexual anthropology:

L'Evolution du Mariage et de la Famille. LETOURNEAU. Paris, 1888. pp. 467.

This work begins with the animals, traces the love and reproductive relations systematically, and concludes that love is the same in men and in animals. Some birds die of sorrow if their consorts die. The chimpanzee is sometimes monogamous and sometimes polygamous; the old male who is despot of a clan, is finally routed and killed by the young males. The author agrees with Mantegazza in denying the existence of a primitive universal promiscuity, but does not believe in the existence of real love among savages. Among the ancient Mexicans four degrees of marriage existed: (1) monogamic marriage, the offspring declared legitimate; (2) semi-legitimate marriage, (3) legitimate concubinage, (4)

free love or prostitution. In Rome three sorts of sexual relations were recognized: *usus*, cohabitation without ceremony; *coemptus*, by purchase and ownership; and *conparreatio*, full marriage, solemnized by religious ceremony. The following are the stages in the evolution of divorce: (1) wife displaced or killed, (2) repudiated, (3) divorced with limitations, (4) for certain reasons only and with limitations, (5) by her consent as well as that of the husband. The natives of Borneo live in herds, and the strongest male drives out the rest, who are thus compelled to capture wives from elsewhere, and start clans of their own. There is no real family; both matriarchal and patriarchal forms of the family seem to be incipient in this stage. A curious form both of polygamy and polyandry exists in those tribes where all the women are the wives of each male, and all the men the husbands of each woman—a sort of communism. There must have been a long struggle between the maternal and paternal filiation, in which the weaker sex finally succumbed, as the individual, in contradistinction to the clan, became prominent. In later times the personality of woman has been gaining power, as shown by the increase in the divorces. In France these doubled in thirty years, and in Belgium quadrupled. This is held as pointing to the evolution of free love—a conclusion perhaps not shared in by other specialists of equal note.

The evidence for the opinion that primitive religion had a sexual basis is more especially treated in the two following works:

Primitive Symbolism. WESTROPP. London, 1885.

In mythology there is a universal attribution of sex to all things of nature. The sky is father, the earth mother. The sun is the generator; time, fire, intellect and mind are male; matter, water and lust are female; at the beginning of all things stands the eternal asexual One who differentiates into male and female; these assume the relation of husband and wife, and thus become the creators of all things, which in turn retain the sexual nature. Some of the offspring rebel against the authority of the original Will and, being expelled from the hierarchy, wage eternal war against him and seek to ensnare mankind. To oppose this power of darkness, incarnations of the divine were made at different periods, known in India as *avatars*. Sometimes the male, sometimes the female power is given precedence, and the ancient wars are supposed to represent struggles between devotees of one or the other principle. As symbols of these powers, rude representations of the reproductive organs were chosen, and, after being consecrated, could be worshipped in the visible form. Hence the origin of idolatry. The horizontal line, the inverted delta, an oval or circle, a boat, box or ark, ponds, caves, enclosures, flat-roofed houses and temples symbolize the female; a vertical line, a rod, a pillar, a pyramid, an obelisk symbolize the male. The union of these symbols, sometimes with one or the other the more prominent, symbolized the generator or the act of generation, and represented the complete factors of worship. Such symbols are the Greek and Latin crosses, the temple with its columns, towers or steeples. At first the pillars were not erected as a necessary part of the structure, but stood by themselves. The symbols often appear in images and ornamentations. Primitive peoples had serious religious ceremonials that degenerated into mere obscenities in the festivals of the more luxuriant stages of their history.

A more thorough discussion of these facts is made by the following author:

Phallicism, celestial and terrestrial, heathen and Christian; its Connection with the Rosicrucians and the Gnostics, and its foundation in Buddhism, with an essay on mystic anatomy. JENNINGS. London, 1886. pp. 298.

“Religion is to be found alone with its justification and explanation